

WHAT MUST BE DONE, J. C. Kenworthy.

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The second reason for urging upon men this way of seeking the spirit-world, is, because OF THE RESULTS I FIND IT TO HAVE PRODUCED. By power of it, I have been able to do and to endure things, (I speak with intimate knowledge of lives of men both great and small,) which would have been impossible, not to be thought of, otherwise.

The method is, then, simply this—to cease absolutely from greed, from fear, and from lying. Perhaps you think you do this? Test yourself again! I say that if you ARE free from all private, personal, greed; if you ARE afraid of nothing in heaven, earth or hell; if you know what absolute honesty, openness of motive, thought, word and deed are, and to live,—then, I say, you have only by simplest means of making yourself quiescent, silent, and the spirit-world will come to you like brightest dawn to earth. If the spirit-world does NOT so come to you, it is simply because you fail to provide the conditions —“Ye are yet in your sins.

In America especially, and in all civilized countries, there is no end to the “revelations,” spoken and printed. But where do they take men? NOT ONE STEP BEYOND ORTHODOX CHURCHES. THEY believe in a spirit-world; THEY believe in a resurrection; THEY accomplish much in spirit-ways. But how much better is the world, THE PRACTICAL LIFE OF MEN, for it all? Just as much better for the Churches being here, as for “Spiritualism” being here. Orthodox “churches,” and “Spiritualism” alike, preach a “Brotherhood of Man,” but both are alike ignorant of how to achieve it. I say, the purposes of God, of the spirit-world, are, to make this world heaven by practical sensible means, by the re-organisation of industry and commerce, of governments and of the theory and practice of religion.

In proof of what I say, I ask, what results have Spiritualists to shew for all their thousands of daily seances? I answer, nothing, except, IN SOME CASES, a practical assurance of the existence of a spirit-world. (And many in the churches, who believe their Testament, have this!) In some cases, I said; MANY SPIRITUALISTS, AND SPIRIT-SEEKERS LOSE THEIR FAITH, BECAUSE OF THE LIES AND CONFUSIONS THAT COME TO THEM THROUGH THE TABLE, OR WRITING, OR MEDIUMS. The reason is, that the individuals then live in lies and confusions, and are not inwardly set right in the way I have said. And that way is the way of preparation all the great religions, (which have been given from the spirit-world through Christs on earth) have taught for thousands and thousands of years.

For instance, you will find Spiritualists giving out as “revelations”

the opinions of Thomas Paine, and far worse, of "Secularism," about Jesus and the New Testament; which opinions are at variance with facts as known to ordinary, reliable scholarship of the day. Not the freest-thinking German scholar holds such shallow, dead-and-gone notions. If proof of the same conclusion of earthly scholarship be sought from the spirit-world, it must on such a matter be sought by those who have travelled the way of preparation. The man in whom greed, fear, lying, have possession, or linger, CAN only get untruth,—and does.

Wherever, this article may be read, I challenge spiritualist circles to put it to any and every test of the spirit-world they can compass. Let them do it honestly and thoroughly, and they will find the proof of all I say, in detail and as a whole, in the character of the communication. Let the spirits honestly know what this teaching is, and SEE WHAT THEY HAVE TO SAY ABOUT IT, I will gladly have correspondence in the matter (directed to me through this REVIEW) attended to.

Ralph Waldo Trine :

A BIOGRAPHICAL SKETCH.

By CHARLES BRODIE PATTERSON.

IN reading Mr. Trine's "In Tune with the Infinite," many people, impressed with the strength and peace which pervade the whole work, conclude that the outward circumstances of the author's life must have been peculiarly favorable to the attainment of such high ground as is taken in the book, and which all readers instinctively feel he has realized in his own life. The conclusion in itself is correct, but the implication that the outward circumstances were pleasant and easy is altogether false; for, like many others who have attained strength and poise, Mr. Trine has been developed through hardship.

Born at Mt. Morris, Illinois, in 1866, Ralph Waldo Trine very early in life had to face poverty and its attendant deprivations, and doubtless this environment contributed much toward his growth in patience, perseverance, and fortitude.

While yet a boy he earned sufficient money, in and near his native village, chopping wood and doing similar work, to enable him to begin the course of study at Carthage College Academy on which he had set his heart; though to one of less courage and determination the sum of eighty dollars, which was all he took with him, would hardly

have warranted such a step. After having worked his way through the Academy, he went to Knox College, Illinois, from which he was graduated in 1891, becoming soon after cashier of a bank in his native town.

While in his second year at college, an indication of what his future work and thought might be was given through his thesis, written in response to a prize of £100 offered by the American Humane Education Society to all American college and university students, on "The Effects of Humane Education on the Prevention of Crime." The youth's talent as a writer, as well as his keen sympathy with the subject of the thesis, was evidenced by the fact that the committee of award declared his to be the best of all theses submitted.

After a year spent at the University of Wisconsin, Mr. Trine entered John Hopkins University, Baltimore, as a graduate student in the department of history, political and social science, and during his course of study he supported himself with his earnings as a private tutor.

The "word of life" given forth by Mr. Trine, both through pen and personality, carries double weight when we realize that it is not the creed of one who has lived in the calm atmosphere of a secluded and sheltered life, but is the fruit of a most varied and oft-times trying experience. He has engaged in various kinds of manual, industrial, and newspaper work, besides teaching and lecturing; and more than once he has known what it was to walk the streets of a large city hungry and without work.

For some years the subject of this sketch has been greatly interested in social and economic problems and as a result of his studies Mr. Trine will probably publish a book in the near future written from the point of view of a socialist who is such because of his New Thought philosophy. In speaking of this matter, Mr. Trine says, in substance, that after extensive observations and researches and after much thought and earnest study he has come to the conclusion that so far as ethics and even the actual safety of society, government, and industry is concerned, socialism is the only basis that can be acknowledged—and certainly the only basis that can be deduced from an actual living belief in the great fact of the Fatherhood of God and the brotherhood of man. The author of the "Life Books," although still a young man, is well known in many countries, and the public may well look forward with interest to his forthcoming book, written on a subject of such vital importance.

There is an especial charm in all that Mr. Trine writes, and he has the rare gift of clothing the greatest of thoughts in the simplest of language. His message is so expressed that both the learned and the uneducated can find satisfaction in it; and his great popularity is largely due to the fact that he speaks not only from his heart but with the simplicity and directness of a child. There is no effort to impress the reader with his knowledge; rather does he ever strive to awaken in all a consciousness of the oneness and infinite powers of our common existence. His books come directly into the affairs of every-day life, and the author is constantly receiving letters that attest the good his readers have derived from the application of the truths therein contained.

Mr. Trine has made it a rule never to write merely at the suggestion of the publishers, and he has never been actuated by the thought of financial gain. To quote his own words: "It has been my aim to present in as simple and as concrete a manner as possible certain truths and observations that have been of great value to me with the hope that they might prove of like value to others. I believe, however, that if one is faithful to this principle the money part will take care of itself, and in the ultimate even better than if one work for it directly, to say nothing of its influence upon his work."

There is absolutely no sectarianism or partizanship in Mr. Trine's thought or feeling, and it is therefore not surprising to find that his books are read with equal interest and profit by Catholic, Jew, Protestant, and even by the Orientals.

His first book, "What All the World's a-Seeking," published only a few years ago, met with immediate success; and the second volume, "In Tune with the Infinite," more than satisfied the expectations that had been raised by the first.

"Greatest Thing Ever Known," written for the "What Is Worth While" series, now being issued by Mr. Trine's American publishers, Thomas Y. Crowell & Co., has reached its seventeenth thousand. It is an admirable condensation of his ripest thought; and it is most gratifying to those who have the New Thought movement at heart to know that it sells so rapidly that it is difficult to keep it in stock.

Mr. Trine's other works, "Every Living Creature" and "Character-Building Thought Power," are, like all that has come from his pen, both comforting and inspiring.

Mr. Trine is one of Nature's noblemen—kind hearted and generous in nature, a man singularly free from selfishness, and one you

always feel better for having known. He has a keen appreciation of a good story, and enjoys telling one even at his own expense. His genial ways and sympathetic nature have endeared him to many who know him personally. He is a man with the most humane feeling, and has interested himself to a marked degree in the prevention of cruelty to birds and animals of all kinds. He is a director of the Massachusetts Society for the Prevention of Cruelty to Animals and of the American Humane Education Society. He is a thorough-going vegetarian, not simply because of his sympathy for all animals but because he firmly believes that mankind in general would be better off without the use of meat. Mr. Trine's physique, of generous proportions and robust character, is a convincing argument against the claim that a certain amount of meat is necessary for the human animal.

Indeed, if all men recommended their profession of faith, physically, mentally and morally, as does Ralph Waldo Trine, the hungry world would turn gladly to the Source whence all health and strength are drawn.—*Mind*.

Faith and Healing.

By STANTON KIRKHAM DAVIS.

IT must be evident to the unprejudiced that faith will heal—faith in anything; faith in bones, nails, wood; faith in pills and gruesome compounds. The requisite is faith; the object of such faith does not so much matter. Faith in bones and relics is possible only to very unawakened minds, and hence can be operated only with such. Faith too in patent medicines implies a share of credulity, and doubtless they who can have such faith derive some benefit. It is always unto us according to our faith.

But the advance of knowledge is constantly shattering our faith by awakening in us a clearer insight into the nature of things. The faith of our fathers will not suffice for us; the faith of one generation will not answer the next. So it comes that we are losing faith in pills as already we have lost our faith in relics. The thoughtful man of to-day does not dream of swallowing some of the mixtures his father took; he regards these much as he might the concoctions of the Chinese apothecary, or of the witch-doctor. He has transferred his faith to more modern remedies. But he is losing faith in these as well, and another generation will have none of them.

And yet it is usual to deride faith as impotent, and as wholly a delusion of the ignorant ; whereas in truth it is the lever that moves mountains. None are without it ; but our faith is pinned upon different objects according to our degree of intelligence. For that matter the French peasant with his faith in the efficacy of a relic is quite as wise as are we who suppose health—immortal Health—to be corked in a blue bottle. Shall we scoff at miracles so long as we believe a pill to be the seed of renewed life?

Intelligence is ever the faith-destroyer. We must be constantly shifting our faith from one object to another as one by one the illusions fade. The ultimate must be the removal of our faith from all 'objects' whatsoever—the lifting it forever from the objective world, to be placed in the Spirit. We do not lack faith, but we lack as yet intelligence in our faith. So it comes that we have faith in various objects, but little or none in God. It is the mission of knowledge gradually to destroy man's faith in the objective, that he may be brought at last to that faith in God which alone can sustain him and which is alone rational.

The strange practise of the "howling dervishes"—the chief dervish walking over the bodies of infants brought thither to be cured in this inexplicable manner ; the practises of the Indian medicine-men ; the various methods of propitiating the gods in vogue among certain Hindus and Japanese ; the Chinaman with his Joss : these are curious examples of the faith of different people. But the history of the Church and the history of medicine afford examples equally strange and well-nigh inexplicable. That a Japanese peasant woman should write her petition for a son upon a scrap of paper, and, after chewing this into a wad, hurl it at the image of a certain god, is perhaps no more remarkable than that an Italian marquise should burn candles before an image or ascend the Scala Santa on her knees, or that the average man of reputed learning should have faith in Latin prescription—that it will offset the effects of dissipation or of mental discord. The fact is, faith is natural to man, and it tends to cling as the tendrils of the ivy and the woodbine to whatever may present itself. If no oak is near they will run up a bean pole.

This is not to say that faith is in itself the sole active agent, though such is obviously the case where relics are the objects. Custom and tradition have blinded us to the fact that such is also the case with drugs. In view of this the words of an eminent authority on medicine, in a recent review of the subject published in the *New York Sun*, are significant. After remarking on psychical methods of cure

wherein faith in something is suggested to the patient, as a noteworthy feature in modern treatment, he goes on to say :

"After all, faith is the great lever of life. Without it man can do nothing ; with it, even with a fragment, as a grain of mustard seed, all things are possible to him. Faith in us, faith in our drugs and methods, is the great stock-in-trade of the profession. In one pan of the balance put the pharmacopœias of the world, all the editions from Discorides to the last issue of the United States Dispensatory ; heap them on the scales as did Euripides his books in the celebrated contest in the 'Frogs' ; in the other put the simple faith with which from the days of the Pharaohs until now the children of men have swallowed the mixtures these works describe, and the bulky tomes will kick the beam. It is the *aurum potabile*, the touchstone of success in medicine. As Galen says, confidence and hope do more good than physic ; 'he cures most in whom most are confident.' . . .

"While we often overlook or are ignorant of our own faith cures, doctors are just a wee bit too sensitive about those performed outside our ranks. They have never had, and cannot expect to have, a monopoly in this panacea. . . . Faith in the gods or in the saints cures one, faith in the little pills another, hypnotic suggestion a third, faith in a plain common doctor a fourth. In all ages the prayer of faith has healed the sick, and the mental attitude of the suppliant seems to be of more consequence than the powers to which the prayer is addressed."

We are naturally led to enquire, if faith is operative in reacting upon drugs, upon inanimate objects of veneration, upon traditional concepts, how much more we may expect where our faith shall go out to God, to the recuperative action of the Life Principle itself? What if we had the faith in Divine Order we now place in force of arms and external means? What if we place our faith in Thought, which is itself an active agent, a spiritual force—creative, constructive, potent? In fact, faith itself is but a mental attitude of confidence and expectancy, and is thus in itself witness to the efficacy of thought directed to certain ends. What if we opened our minds and hearts to the divine currents and looked to the Spirit as now we look to inert matter? We must learn to place our faith in the Unseen rather than in the phenomenal, in the Substance rather than the shadow, for that alone fails not. Though heaven and earth be swept away, that shall remain. We trust in banks, we trust in theories, but we trust not as yet in God.

But why talk of faith cures since all are such—since without faith nothing is accomplished? It is more faith we need ; a deeper, wiser, more loving faith ; a faith such as reason may support, and not a faith based on credulity ; faith above all in the Real and Enduring instead of the things of the hour—experiments, fads, superstitions.

A rational faith is the need of the times, as it has been of all times. Progress is ever working to establish such faith. For its advent all things pave the way, though such is far from any end they may

have in view. To this end has contributed Science by upsetting theological dogmas and arousing the skeptical spirit—the precursor of better things. To this end has contributed institutional religion itself by its very defects—its failures to satisfy the demands of growing intelligence. So also has medicine, by its inadequacy. “We are sick unto death!” cries the world at last; “and you cannot help us.” And so faith is being shattered in the idols of old and it must perforce turn to something else.

Yet the conservative and the orthodox consider always that it is in a measure the inadequacy and inefficiency of their own creeds and practice that give rise to liberal and radical movements. They would do well to inquire as to who are these liberals—for often they are those for whom the doctor had no cure, and the preacher no inspiration. It is out of decay of the institution that the New Thought springs, as the fallen leaves nourish the new growth in the forest. The Church is the greatest enemy of the Church. Medicine itself has prepared the way for the downfall of medicine. But let us not be deceived—the institution, new or old, will not establish in us rational consciousness. That is a matter for the individual alone—an inner awakening, a new birth, a soul-perception. The institution may suggest and for a time encourage, but in the end it will do neither—rather will it oppose. We shall work out our own salvation—in faith as in other matters. And so must we develop inwardly the capacity to establish a rational basis for our faith. The world will tell you that such is to be found in the institution. But it is found in Truth alone.

Skeptics and cynics would have us believe there is no absolute ground on which to rest our faith; it is all relative, say they. But never for long do they influence any considerable number of people—such is that intuition in mankind in a bed-rock somewhere beneath the quicksands. Throughout our life the soul is making itself known in intuitions, in little gleams of insight. We move in its light, but, seeing no source, we deny that light. It is as if, the sun being hidden, we were to deny its existence; whereas all the time we are sensible of the clouds only by reason of its light. Faith, then, in the soul, though it be obscured by the mists of ignorance, is our need. The clouds only seem to surround the sun; they are in fact very near to the earth. In reality the earth, not the sun, is obscured.

May ours be a faith, then, which the advance of reason shall not overthrow. There is ample evidence to-day that Thought, acting as the vehicle of Truth, is itself the bona fide healing power; that not

only may the individual influence his own well-being by direct thought-currents, but may in time of need receive the thought-wave of another mentality directed to his own in respect to Truth—a process similar to the gentle influx of pure air into a room filled with unwholesome gases or of a stream of clear water into an impure reservoir. The whole is bound to become pure in the continued process.

It is to be observed that such a process has no relation to hypnotism, and is in no sense the imposition of one mentality upon another. Personality does not rightly enter; neither has it reference to will power. Truth is absolute and abides in no personality, but transcends all. If I have temporarily lost its perception, become fuddled and confused as to my own nature, and allowed my consciousness to become identified with the outward and seeming, then is it surely a friend indeed who can speak the word of Truth, that the thought vibrations may enter my consciousness as the sunbeams penetrate the mist till such be dispelled. He does not will me to anything, nor coerce me to his view, nor in any way gain control of my faculties. He merely affirms truth in the consciousness that Truth is itself the healing and regenerative power of the universe, and that the thought-waves of his affirmation are a psychic activity—but Energy is ever invisible, immaterial, psychic. There is no more mystery in the transference of thought than the transference of electrical energy. It is not his will, not his truth—but some aspect of Truth universal he thus brings to me, and I become the more receptive through my faith in Truth and incidentally in my friend as the efficient instrument of such truth.—*Mind*.

Studies in Psychic Science.

Psychology: Ancient and Modern.

BY THE EDITOR.

[The following article, reproduced from "The Banner of Light," comprises the substance of a Lesson-Lecture delivered to the Tuesday evening class of the California Psychical Society, by the Editor, in May, 1896, and it now appears for the first time in this country.—EDITOR.]

[CONTINUED FROM NOVEMBER ISSUE.]

IT is impossible to read either the Old Testament or the New, without realizing that its principal personages were endowed with or possessed and exercised psychic faculties, that depend for

their existence upon conditions that are not found in the so-called normal functions of the human organization, and which suggests there is a range of super-normal functions in our nature that pertain to the operations of consciousness upon planes we are not ordinarily familiar with; facts, too, that have always been recognized, and are so still, by the Romish Church, and not absolutely denied by the Protestant secession, as incidents in the lives of Luther, Calvin, Whitfield, the Wesleys, Swedenborg, Fox, and Irving, all testify. This hasty and by no means exhaustive review of ancient psychology—as to its facts, not as to its philosophy—is sufficient for the present purpose, and we can now pass to the connecting links between the ancient and modern forms of psychic phenomena.

In the mediæval period there is no doubt that in Europe psychic phenomena flourished considerably. Jung-Stilling, Paracelsus, Athanasius Kircher, Van Helmont, the famous Seeress of Prevorst, are names that persistently assert themselves in this connection, while magic, witchcraft, the evil eye, magic mirrors, cabalistic circles, signs, incantations, invocations and evocations, were well-known incidents associated with the manifestations of psychic facts in the period now under notice. Undoubtedly much that was fantastic, grossly superstitious and erroneous, was mixed up with the real facts. But when all that has been handed down to us is examined in the light of our present understanding of “suggestion,” “auto-suggestion,” telepathy, subliminal consciousness, alternating personalities and the modern spiritual and theosophical phenomena of trances, thought-projection, super-normal vision, etc., there appears enough of truth in these quaint records of a by-gone day to cause us to carefully pause before we dismiss them as being all the results of ignorance and superstition, when dealing with facts that were undoubtedly true, though not properly understood.

The first attempt at any form of system in connection with psychology, appears about the end of the middle ages. Pomponatius, Professor of Philosophy at Padua, who died in 1525, and John Baptist von Helmont, who died in 1644, caught the earlier gleams of the philosophy that, subsequently, Anton Mesmer endeavored to elaborate in his celebrated thesis at the University of Vienna in 1766, though it would appear that, as a matter of fact, what subsequently became known in popular parlance as, “mesmerism,” was actually discovered by one of Mesmer’s pupils, the Marquis de Puységur, who induced the phenomena of mesmerism, now called hypnotism, in a young French peasant, one Victor by name. The advent of Mesmer, Puységur,

Dr. Potetin, of Lyons, and the Abbé Faria of Paris, marked the line of departure separating mediæval from modern psychology. Once again the everlasting battle rages, and at present the honors are rather more in favor of experimentalism than idealism. Aristotle, rather than Plato, dominates the modern psychology.

The modern, or neo-psychology, practically dates from 1837, and has for its birthplace Great Britain. For in the year just noted Baron du Potet visited London, where he interested Dr. John Elliotson of the University College Hospital in the matter. As was to be expected Elliotson fell under the ban of the hospital faculty, and he at once resigned his position in that institution. Clairvoyance and Phrenomesmerism were his peculiar studies, but considerations of time and space prevent any detailed statement of his efforts at that period.

Four years later we come across the beginning of hypnotism, and the application of that term to what had hitherto been called mesmerism and animal magnetism. The cause leading to this change of terminology was the visit of a Swiss magnetist, La Fontaine, to England. The operator in question gave some exhibitions of his powers in the then borough, but now city of Manchester, which exhibitions were attended by Dr. James Braid of that city. Dr. Braid at first thought La Fontaine was a trickster, but, on investigation, was led to admit that the facts were true, whatever their explanations were. In the end he affirmed that the assumption of "a magnetic fluid" was unnecessary, and that the phenomena were the outcome of super-normal physiological conditions induced by physical action on the nervous system, to which he applied the term hypnotism from the Greek "hypnos" sleep. To Braid belongs the honor of first introducing hypnotism to public notice, and so helping to inaugurate all that we have heard since regarding suggestion, unconscious and auto-suggestion, as a means of explaining the psychic facts observed in all ages.

A very interesting work was published in Boston, I think in 1850, by John Bovee Dodds, entitled "Electrical Psychology," and another work, "How to Magnetize," by James Victor Wilson, published by Fowler Brothers of New York City, are among the earlier works issued in the United States, each valuable in its way, and both attesting that interest in our subject crossed the Atlantic quite early in the modern history of the matter, while, without doubt, the most remarkable psychic produced in the United States was Andrew Jackson Davis, a shoemaker's son living in the town of Poughkeepsie, in the State of New York, whose magnetic trances resulted in a literature that still remains

a monumental marvel of super-normal intellectual activity, consisting of nearly forty volumes. Tempted, as one naturally is at this point, to refer to remarkable psychics, who exhibit in their persons facts that are in strict accord to all that is related to the history of practical psychology in ancient, mediæval, and modern times, the desire must be resisted, for the simple reason that to indulge it would swell my remarks in that direction to an inordinate length.

Let me, then, hasten on to a consideration of the hypnotism of to-day, as known in France, England and the United States. This done, the summing up of all that is presented will be in order, with such conclusions, as to my mind, may appear justifiable.

Experimental psychology in France has admittedly experienced a considerable revival, owing to the experiments of Dr. Liebault and Prof. Bernheim at Nancy, and of Prof. Charcot in Paris, at the Hospital of the Salpatriere; but, curiously, these two schools are, to a large extent, antagonistic in theories and distinct in methods, though there is a striking similarity as to results in the experience of each. Catal-epsy, the hypnotic sleep, suggestion, thought-transference, subjective sight or vision, alternations of consciousness and personality, transfer of physical sensation, and the consequential disturbance of nerve centres, and the production of the reflex action in the bodily organs of such disturbances; the partial, temporary and permanent alleviation of nervous disorders—all of which, and the last named results, with many others, are clearly set forth in such works as "Suggestive Therapeutics," by Dr. Bernheim, "Psycho-Therapeutics," by Dr. Tuckey, and others.

In Great Britain the investigations of the Society for Psychical Research, the painstaking procedure of Edmund Gurney, W. H. Myers, Mrs. Sidgwick (wife of Prof. Sidgwick of Cambridge University) and others, has produced an amount of evidence concerning practical psychology that is alike remarkable, interesting, and valuable in the extreme, while the labors of the American branch of the previously named body at Cambridge, Mass., are equal in importance, as showing the care with which they have been conducted, and the importance of the information obtained.

To make what is now to follow quite clear, let me say that I desire to suggest a division line in modern psychology, which is necessary to bear in mind: The physiological or objective psychology and the inductive, or subjective psychology, are the different, but not necessarily opposing, forms of psychical study in our midst to-day.

The first is a question of the laboratory, and as Dr. David Starr Jordan observed in a letter that came under my notice, it can best be investigated therein. But as that aspect of psychic research concern the manifestations of consciousness, mind and sensation affecting the brain, nerves and body, it is not my intention to deal therewith; not that I, in the smallest degree, underestimate the value of such work, for, in connection with other branches of science, physiological psychology will ultimately help to increase our knowledge of human action very materially indeed. My purpose is connected with the inductive psychology, on which all that has been so far presented has been based. As to laboratory psychology, an article recently published in the "San Francisco Examiner," giving an account of the experiments of Dr. Arthur MacDonald, in his office in the National Bureau of Education in Washington, D. C., is well worthy of perusal, as it very fairly presents the laboratory method. But such work does not advance our knowledge, or assist the demonstration, if such be possible, of the existence of an ego in man that works through the human organism, and that may persist, as a conscious and intelligent entity, when that organism ceases to be.

(To be concluded next month).

THE BOOK TABLE.

ASPHODEL BLOOMS AND OTHER OFFERINGS, Emma Rood Tuttle. Chicago: J. R. Francis, The Progressive Thinker Press, 40, Loomis Street. Cloth 285 pp. Price 4s. 6d.

This handsome volume will be warmly welcomed by all lovers of poetry. Every poem throbs with the heart beat of genius, and each is instinct with the inspirations of a true poetess. There are one hundred and sixty poems in all, touching a wide variety of subjects, and in them all sentiment rings true, and never descends to turgid sentimentality. Among the poems that appealed to us most "Comrades," "Only Mother" "The Children are Coming" "Where is Heaven," "The Silver Wedding," and "How the Deacon made a Sceptic," may be mentioned, for they give a clear idea of the range and ability of the power so deftly wielded by the author. The book includes several well executed portraits, among which are those of the author, and her talented daughter, Emma Clair Tuttle.

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J. J. MORSE, Editor.

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APRIL, 1902.

MATTERS OF MOMENT.

A Preliminary Intimation. There has recently appeared in *Light and The Two Worlds*, an announcement that the Editor of the SPIRITUAL REVIEW will probably leave England during the coming summer, for a lecturing tour in Australia (under an engagement with the Victorian Association of Spiritualists, of Melbourne), during which he will visit the leading cities in Australia and New Zealand. This will be the first engagement that Australian spiritualists have made with an English spiritualist lecturer, and, therefore, cannot be accepted otherwise than as a compliment to the friends of spiritualism in this country. In the next issue of the REVIEW will appear a statement as to the future of this magazine, as by that time the plans now under consideration will be fully matured.

All that need be said at present is that the interests of our subscribers will be fully recognised, and no loss will fall upon any whose subscriptions are unexpired at the time the editor leaves this country. This announcement is made in answer to the many enquiries the publisher has received concerning the matters referred to above.

The Dangers of Spiritualism. In the previous issue of the REVIEW considerable space was devoted to a notice of a book

bearing the title mentioned at the side of this paragraph. A series of typographical and other errors most seriously marred the sense and accuracy of what was then written, blemishes that were largely caused by the fact that the editor was on a lecturing journey while the matter was prepared, and the proofs were read. The above mentioned circumstances must be accepted as a reason for again adverting to the matters dealt with last month, and this time it is hoped that our friendly critics will absolve us from the somewhat hasty conclusions with which they have favoured us. Concerning the main points we advanced in the former notes on this subject we have nothing to withdraw. On the matter of "obsession" we hold it as true that far too much of what passes for 'obsession' is attributed to spirits, and that insufficient consideration is given to other causes that may be responsible for producing the effects which are, in our judgment, too often erroneously attributed to the actions of disorderly, or malicious, spirits. What often passes for 'obsession' is but the natural nervous and mental disturbance induced by the careless and reckless exercise of mediumship. The illustrations of the so-called "Dangers" recorded in the pages of the book mentioned above, appear, to us, as sustaining the opinion just stated. The inordinate desire to become a "medium," which so many people manifest, is, more frequently than otherwise, but a morbid craving for notoriety, and if that craving is allowed to run its course unchecked the results will, in nearly every case, prove disastrous to the individual, and, most probably, bring discredit on the cause. Mediumship, when developed under orderly conditions, and superintended by experienced spiritualists, is not at all likely to harm the individual. In conclusion, we quote the final sentence of our notes on this matter, as printed in the REVIEW last month: "With due care and caution in the development of mediumship, and its subsequent use, no danger need be apprehended by the most sensitive and timid enquirer."

The Clean Slate. Lord Rosebery has made the phrase, "The clean slate," historical. In connection with that phrase his lordship conveyed some eminently sound advice

to the liberal party. A tried friend of the editor of the REVIEW, Mr. T. O. Todd, suggests, in a letter recently received from him, that the time is opportune for cleaning the slate of Spiritualism of some of the inscriptions that have been placed upon it. Have we then, as well as the politicians, let us ask, burdened our slate with too many programmes? Socialism, Anti-vaccination, Theosophy, Temperance, each have been written on the slate by their several advocates. The weird advertisements of palmists, crystal gazers, medical rubbers, healers, and "the send a lock of your hair and a leading symptom" mediums, appear in our journals in this land and in the States with a persistency that causes many of our best people to feel deep rooted dissatisfaction. Public exhibitions of clairvoyance (?) and psychometry, which make "the ungodly scoff and the judicious grieve," are presented on many platforms, which exhibitions, while ministering to the craving for sensationalism, do incalculable harm to the movement by lowering the tone of public gatherings, and by driving enquirers away from our meeting places. So long as the slate has any word written upon it except 'spiritualism,' some spiritualists (?) appear as if quite contented! Not so, however, are those to whom spiritualism is the science and philosophy of man's spiritual being, who find that it offers the means whereby we are able to obtain those necessary proofs of communion between this life and the life beyond. The reforms enumerated above are each good in their places. Each one possesses organs, and advocates, adapted to the public ventilation of the principles involved in their work. To burden our slate with such matters is unwise, if for no other reason than because of the resultant confusion created in the mind of the public as to the real object of our work, which is to develop and multiply the evidences of man's life after death, and the facts in support of that contention. The time, energy, and talent, devoted to the discussion of such extraneous topics is lost so far as the investigations of the varied phenomena connected with spirit communion is concerned. We are by no means hostile to any reforms or to the discussion of any question connected with the bettering of human life, but why, let us ask, should we scatter our forces, or waste our energies, over matters that are not strictly germane to the work we have in hand? Where is the science of Spiritualism? Where the religion or philosophy of Spiritualism? Are there things yet to be sought? If that is the case, and we believe that it is, then there is work enough to be done by our writers, speakers, and our editors, let it be added, without taking up subjects that are not strictly apropos to our distinctive work in the world.

The Matter of Advertisements. The matter of advertisements demands increasing attention at the hands of the leaders of the movement. It is difficult for editors to refuse advertising matter, which, on the surface, presents nothing objectionable. To discontinue them after a contract has been made between advertiser and publisher involves risks for breach of contract, to say nothing about the possibility of libel suits, even when the publisher discovers he has good reason to think his confidence has been abused. Yet, better such risks be encountered than the fair fame of our cause suffer. The REVIEW has declined numbers of advertisements simply because they appeared to be unsuited to the best interest of the cause. Advertisements are a temptation to a publisher when it is necessary to show a profit, but the money gain is not all that should be considered; at least, that is our feeling in the matter, though we do not presume to lay down the law for others. Possibly we are "as a voice crying in the wilderness," yet even so, the time may come when our words will bear fruit, as they have in innumerable other instances. So we leave the consideration of a subject which is not a pleasant one to write upon.

Some Other Things. Our slate needs cleaning in other directions. There are fallacies, now time-worn, that we need to discard. Among them the fanaticism that insists upon the omniscience of all spirit controls. The belief that is entertained by many that all the spirits should have to deal with, when they communicate with us, is to advise upon worldly affairs, as if the departed were engaged solely in building up a fortune-telling "trust," the object and consequence of which is, and would become, the sanctification of the gentle art of telling fortunes under the guise of spirit communion. Also, we need to get rid of the fallacious assumption that every form of psychic phenomena is due to the work of our spirits friends, and that our own powers play no part whatever in such connection. And, most of all, we need to clean the slate of the indiscriminating judgment that because a medium has profited by the labours of the controlling or inspiring spirits, therefore it is neither necessary or proper for such media to continue acknowledging they are helped by spirits in their work. The discussion of these points, and many others that will occur to the mind of the thoughtful reader, would provide our national conferences with materials for profitable consideration, and would help all concerned in eliminating many fallacies, and assist in creating a truly healthy frame of mind in the bulk of our people on these and other topics. If our "tabernacle" is to be maintained in an efficient manner, these topics must come to the front and be dealt with in a large and comprehensive fashion, without fear or favour. Spade work is necessary!

Mythology and the Birth of Science :

BY JOHN M. STUART-YOUNG.

IV.—HYPNOTISM.

WHEN we consider the length of time Hypnotism—or “Mesmerism,” as some delight to misname this study — has been before the world, and how remarkable have been the phenomena resulting from its investigation, it will become apparent that the subject cannot be ignored by men of a speculative and inventive turn of mind. The more wonderful or unprecedented the facts promulgated by any branch of learning, the more important it is that men of recognised standing in the scientific world should consider and investigate its theories. If any of my readers feel inclined to doubt the various statements which will be made in the course of this essay, or if the uninitiated deem them too improbable for acceptance, I can only express my entire willingness to quote my authorities, and to prove my words. The experiments have been performed on a number of well-educated persons of undoubted integrity, and it cannot reasonably be supposed that any of them—intimate and well-tried friends—would willingly deceive.

I have often been puzzled in a high degree to understand why medical men in a country like England (I embrace in this term the whole of our nation) should be so far behind their Continental *confreres* in this particular science. True it is that both doctors and physiologists are fairly well acquainted with the rudiments—the fundamental principles—of hypnotism ; but, on the other hand, it cannot be denied that they are apt to receive the more detailed researches of the French philosophers with an amount of incredulity which, to the student who has investigated foreign methods, is as annoying as it is surprising. When such a man as my fellow-citizen—Dr. Braid, of Manchester—has so long ago advanced and proved the leading data of hypnotic phenomena, their laborious triflings over the A B C of the science is painful in a degree. For Dr. Braid laboured strenuously at the subject in a spirit of the most praiseworthy research. He accumulated a number of highly instructive and remarkable data.

There can be now not the slightest doubt of the fact that the particulars given by him over fifty years ago, and doubted by his own generation, were genuine, and his deductions quite sound.

Let me preface my definition of hypnotism with the remark that no special "force" is required. The idea that only certain highly magnetic people can hypnotise is a totally erroneous one. Another wrong notion is that a "predominant idea" must govern the mind in order that the condition of hypnosis may be produced. I am not prepared to deny that such a dominant idea as "Sleep" may *assist* the production of the phenomena; but I stoutly contend that it can in no way *rule* the results. How can the "dominant idea" theory be applied to animals? The condition of catalepsy is in every way similar to that of hypnosis, and I am confident that a dominant idea cannot be instilled into the mind of (say) a crayfish! Yet I have seen one of these animals stand motionless upon its head, and a snake, after treatment, performs the same action. A fowl can be made to lie quite still upon the ground with its beak resting upon a chalk line which has been previously prepared. The "dominant idea" theory is amply refuted in these instances. If the reader would care to try a simple experiment for himself he may hypnotise a pigeon by walking round and round it many times, lessening the circle by degrees, until the bird lies quite helpless upon the ground. A cat can also be thrown into a state of drowsiness by means of gentle and continuous stroking over the forehead; and a dog can easily be hypnotised by an efficient student of the science through steady gaze.

There are several methods of hypnotising, and all are of value to the investigator. The four principal ones are: 1, Steady Gaze; 2, Mesmeric Passes; 3, Braid's Disc; 4, Tiring the Ear.

The most successful hypnotists of my acquaintance—Frenchmen especially—do not confine themselves to any *one* of the above-named four, but combine the systems. Dr. Marcel André allows his patients to hypnotise themselves in the following manner. He has invented an electric apparatus which concentrates the light within a white shade. The subject is seated immediately below this, and his eyes are raised towards the brilliancy above. The head must be placed in a comfortable position, and the hands clasped firmly together. Then the medium is requested to stare fixedly at the glittering disc above him. Dr. Braid's coin is worked on identically the same principle, though I am inclined to think Dr. André's invention a great improvement on the metallic disc. Occasionally—this only in the

case of persons with restless eyelids and remarkably keen sight—it is advisable that the eye-balls be pressed a little from the right and from the left in order to tire the nerve. Of course, the time varies, but generally a good subject falls into the first or second stage after three minutes steady gazing. The eyelids become heavy, and the head droops forward upon the chest. By gentle stroking on the cheeks the hypnotist can now make his “media” incapable of opening their mouths; and by a circular pass over the hands can render these members stiff and immovable. In these stages the patients are exhibited as will-less automata. They are unable to act of themselves, and at the command of the hypnotist will do many strange things. The condition may be deepened by means of gentle rubbing near the crown of the head.

As a subject who has sat under several local physicians, I have frequently been placed in the first stage of hypnosis; although my temperament will not allow a deeper state of submission.

No doubt a description of the sensations would be of both interest and instruction, so I shall endeavour to write lucidly upon the point. Anyone who tries the experiment of gazing fixedly at a glittering object for a space of time will be able to corroborate these sensations for himself. Apart from the inevitable dazzling of the sight, which produces dimness and even tears, the surrounding objects quickly disappear, until the light itself remains the one thing seen. This, in its turn, becomes indistinct, and swims before the eyes. A sense of fear—or perhaps I should say a feeling of something unknown and intangible—grips the heart; and in a few moments the eyes close. A convulsive spasm passes over the body—you are under hypnotism.

The subject may now be either in the first or second stage. He is conscious of all that is said and done around him, but he is unable to move or reason. No doubt many of my readers will be familiar with the “mesmeric pass” system, so I need not dilate upon this branch of the science. Let me remark, however, that I consider it by far the least valuable of the four methods. I am a strong advocate of the French teaching: Steady Gaze. With reason, I am inclined to think this the most interesting of the various systems in use. For many years I have looked at the world from “behind glasses;” but I have always found my eyes of more value to me in hypnotism than my hands. The “sound” method is simple, but it is not often used. The patient sits with closed eyes and clasped hands. A bell is then rung with varying force near his ear. In a few minutes the nerve be-

comes tired ; and a careful handling and muffling of the bell will quickly produce the condition of hypnosis. I have seen subjects thrown into the second stage by long-continued snapping of the thumb and finger near the ears ; and the ticking of a large watch will produce the same result. The curious reader may try this last scheme for himself. A good English lever with a steady bell-like sound is admirably suited for this experiment. By the way, in refutation of the theory that "magnetism" is accountable for the phenomena of hypnotism, I should like to say that Dr. Haidenhain, of Breslau, has frequently mesmerised his subjects by passes *when his hands have been covered with thick woollen gloves.*

From personal observation I should say that the most striking symptom of hypnosis is the loss of memory. In the third stage (somnambulism) for instance, the person on waking has absolutely no remembrance of what has occurred during the period of sub-consciousness. By means of leading questions, however, the more accurate minded can recall their words and actions. I deduce from this that even during the most completely developed somnambulism sensory perception take place. With a suggestive difference nevertheless :—The sensations and observations are not converted into conscious ideas, and are therefore not retained by the memory. The best analogy I can think of to illustrate my meaning is this. I frequently sit at my desk when children are in the room. Their games and frolics do not interfere with or interrupt my work, as I am too engrossed with my subject to notice them. They may address me, but I heed them not. After they have gone reflection will conjure up all they have said and done, although I was writing something entirely different at the time. In the same way a person deep in thought does not notice when the clock strikes ; but *five minutes later* he can mentally recall the sound, and can even count the beats until he knows the time. The same rule applies to our resting hours. A mother, sleeping soundly, may be undisturbed by a loud noise ; but immediately the feeble wail of the child at her breast breaks upon the air she is tensely, acutely awake. The miller is roused only when his mill ceases to reverberate upon his ears ; but during the clatter he slumbers peacefully and well. A countryman experiences great difficulty in sleeping when on a visit to town ; and the citizen of a busy place cannot endure the strange stillness of the open fields. The inventive reader may multiply scores of similar instance from his own experiences.

One remarkable aspect of hypnosis is that of imitation. Although the patient's eyes appear to be closed he sees every movement.

Suppose I have a gentleman under hypnosis before me as I write. Without noise I lay down my pen and clench my hands; the subject clenches his. I tear a piece of paper across; he makes the same movement. I open my mouth and close it with a snap; he repeats the action. I rise from my chair; although he has been standing all the time in the position in which I placed him at first, he now tries to lift his body higher. I lift my foot; he immediately raises his corresponding member. But if I stand behind him, and go through the same movements he remains motionless. Obviously then he *sees* by means of the ordinary eye, and not as some erroneously suppose through an inner intuition which places him *en rapport* with the hypnotist.

Imitation has its limitations. If I yawn, the subject repeats the action. But if I sneeze he imitates the motion of the head and shoulders without producing any sound. If I cough his throat is convulsed, but no noise is heard.

Another interesting feature is the development of the sensibility to pain or vice-versa.

I have frequently seen a local physician produce toothache through the medium of suggestion. His method is very simple. The patient is requested to open his mouth, and the doctor then takes notice of his most decayed teeth. The patient is allowed to close his mouth, and the doctor proceeds in this manner. I should like the reader to mark the slow and careful process of the suggestion.

"During the few seconds you have your mouth open," says the hypnotist, "I noticed that you have a decayed tooth on the right side. It is a double one on the lower row."

A pause.

"It is a very nasty tooth. In fact I observed that the nerve was exposed—that the nerve was exposed."

Another pause.

"I am inclined to think that a tooth of that kind should ache. If I had a tooth in such a bad condition I am positive it would give me pain—Haven't you got the toothache?"

By this time the subject is moaning in dismal fashion, and shows all the symptoms of acute neuralgia. The reader will please observe that the patient is not *commanded* to have toothache. The whole of the phenomena is produced by means of suggestion. If the hypnotist will exclaim in a firm voice: "The pain has gone now," at the same

time blowing across the cheek of the patient, his trouble will be quickly removed.

In the same way pain may be totally dispensed with. A pin driven deep down into the flesh, does not affect the subject. And I have seen several lancing operations performed with great success during the condition of hypnosis.

Perhaps one of the most curious and least known features of hypnotism is that of Speech Automatism. Those of my readers who are themselves magnetists will have heard of this branch of the science, though it is only very rarely demonstrated. If the hand be placed on the neck of the subject in the neighbourhood of the spinous processes (the lower *cervical vertebrae*) he can be induced to repeat any sentence spoken or sound produced, near his ear. In Paris recently I assisted at a manifestation of this kind, and a French boy of thirteen years, who knew no English, repeated three of Tennyson's poems after me, my voice never being raised above a whisper. Many of the spectators commented on the faultless pronunciation of his words, although as before stated *he was not acquainted with our language*. One peculiarity of his delivery, however, was that the sentences had no colour: they were all uttered in the same sing-song monotone. Another remarkable—almost ludicrous—aspect is this,—If a tuning-fork in vibration be placed against the nerve-centre mentioned, the subject immediately produces a sound corresponding to that of the fork. And if a mandoline or banjo be twanged near the neck of the patient he follows the tune with his voice in the most laughable manner.

Vulgar experiments are never advisable, and I am often greatly indignant when I see the science abused by unprincipled persons. But there is no denying the fact that a hypnotised subject can be made to perform the most ridiculous things. If a glass of beer is placed in the hands of an abstainer with the request that he will drink this *water*, he, without hesitation, drinks the liquor which in his normal condition he strictly avoids. If a potato be given to him, and we tell him that he holds a ripe pear, he will commence to eat with great relish. A non-smoker can be made to enjoy a cigarette, and a heavy smoker can be induced to conceive an aversion from, or even an intense loathing at, tobacco. In short, the curative powers of hypnotism, both for intemperance and bad habits of all kinds, are almost beyond conception.

The third stage, Somnambulism—or, as the French savants term it, "The Dreaming Condition"—shows some wonderful results.

If a person be told that he is fishing, and a stick be placed in his hand, he will go through all the necessary actions of the sport. The lifting up of the fly, the careful placing of it upon the hook, the throwing of the imaginary line, and all the appropriate movements are correctly and laboriously carried out. If, while under this delusion, you tell him that he is on private ground, and that the owner has just appeared in the distance, he will immediately gather together his tackle, place his rod over his shoulder, snatch up his visionary basket, and run. Stop him with the exclamation that another man stands in his way, and that he must ascend the nearest tree. He will then make strenuous efforts to climb the wall.

Instances of this I might multiply *ad libitum*, but my readers can readily understand the phenomena described. I am sorry that space forbids a more lengthy list, and regret that of necessity my article has been less scientific than chatty and unconventional. However, I shall be only too delighted to hear from interested investigators, and may upon some later occasion proffer an essay dealing with the "mental" side of the question.

In conclusion let me warn my friends from abusing this branch of our philosophy. It is our duty as psychologists to be careful who uses hypnotism. To limit its application to medical men would be ostensibly unfair; but, nevertheless, a knowledge of physiology and the construction of the brain is absolutely essential before the student can manipulate the science with success. If we would avoid embarrassment and prejudice, we must approach the subject without levity, and attach to our studies a reverent and scientific attitude.

NOTE.—Owing to unexpected circumstances this series of articles will be concluded in the next issue. This necessitates the non-appearance of the contributions upon "Magic," "Dreams," and "Early Christianity," and compels us to close the series with the article upon "Spiritualism," which will appear next month. It is to be regretted that Mr. Young will not have the opportunity, at present, of completing the series as originally announced, though it is anticipated he will be able to do so eventually. The above intimation is made in justice to our esteemed contributor, as he is in no way concerned in the unavoidable omission of his promised contributions.—EDITOR.

Build thee more stately mansions, oh, my soul,
As the swift seasons roll. Leave thy low vaulted past.
Let each new mansion, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine outgrown shell
By life's unresting sea.

Holmes.

The Application of Suggestion to the Cure of Dipsomania.

BY JOHN RUTHERFORD.

IN beginning one of his famous essays Sir W. Richardson observes:—"I advocate that every person should abstain from alcoholic drinks." Undoubtedly if such good advice were acted on, the problem of "the cure of the inebriate" would not be occupying the attention of municipal and other authorities throughout the kingdom. In Durham county alone it has lately been decided to spend £300,000 on a home for those who cannot keep themselves within proper limits in regard to alcoholic liquors. Medical practitioners are now doing their utmost to cure those afflicted with dipsomania. One of their medicinal remedies is termed the "Gold Cure," and consists of arsenic and strychnine. It is claimed that these powerful drugs produce in the patient an antipathy or repulsion to spirituous drinks, but whether this desirable result is absolutely permanent I am unable to say. It looks rather like introducing two "devils" to oust one. Dr. Lloyd Tuckey, who has had extensive experience in treating "dips.," seems to be sceptical about the "Gold Cure," for he says:—"In one well known instance twelve drunkards were treated by a vaunted specific, and it was reported in three months, with great flourish of trumpets, that they had all been cured. Alas! I am informed that after twelve months, everyone of them had relapsed." Dr. A. Smith reported that by means of the X rays and the phonendoscope he has proved that the heart is enlarged in every case of chronic alcoholism. These sufferers, he states, "are particularly liable to attacks of sub-acute delirium of several days' duration, with mental stupor, or to a feeling of discomfort, rapidly increasing to one of distress, with pain in the cardiac region, followed, in many instances, by epileptiform convulsions." Even after convalescence, I learn that in cases of a certain temperament the heart is enlarged and the pulse rate is 100 to 140. Resort to alcohol usually causes an epileptiform fit. In regard to cure, Dr. Shaw, M.D., points out that the best results are obtained from prolonged baths during the attacks,

outdoor exercises, including Swedish movements pursued in the open air. For chronic alcoholism Dr. Bechterew prescribes, in addition to hypnotic suggestion, baths and rubbings, heart tonics, &c. Many, it is discovered, have contracted the alcohol habit through taking a little whiskey "for the stomach's sake." "I know," says Sir B. W. Richardson, "from daily observation that when alcohol is felt to be a necessary aid, it is doing actual mischief, the very feeling of the necessity being the best proof of the injury that is being inflicted. On this head, it is a matter of experience with me that, in nine cases out of ten, the sense of the necessity, on which so much is urged, is removed in the readiest manner by the simple plan of total abstinence, without any other remedy or method. When, in exceptional cases, total abstinence fails, other remedies, as a rule, also fail, and the indication is supplied that the natural functional activity of the digestive organs is irrevocably destroyed." Prevention is certainly better than cure, and what is called teetotalism has a solid basis. Once, however, a morbid habit is acquired, the best aid that science can afford should be brought within the victim's reach.

The early mesmerists cured hundreds of cases by suggesting to their patients, when in the mesmeric state, that alcoholic drink would cause vomiting and naseau. The medical profession refused, with very few exceptions, to examine this cure. They disliked the idea of laymen successfully treating epilepsy, the drink and opium habits, and other insanities. They were infatuated against Dr. Mesmer because he taught the existence of a vital ether with which the healer claimed to charge his patient. If the "call" to heal, they thought, is merely in the fact of having an abundant share of "magnetism," what is to become of us with our diplomas and drugs? We must protect ourselves and put down these "ignorant magnetizers." Since then, however, some able medical writers have persuaded a great number of the profession to accept the phenomena of the mesmeric state by abandoning the theory of a force or "fluid." Now, notably in England, but throughout the civilized world, the treatment of dipsomania by hypnotism has become popular. Dr. Lloyd Tuckey, in his able work on "Psycho-Therapeutics," gives the case of an individual who had constantly, for about seventeen years, drunk alcohol to excess. Never during all that

time had he given it up. On his "best days" he had only taken four to eight glasses of cognac, but mostly he had drunk twenty or more. It is not to be wondered that during such a career he had several attacks of delirium, and that his mental faculties were much deteriorated. He ultimately became unable to apply himself to any business requiring thought or attention, and was incapable of even writing his name. To save the patient Dr. Van Eden had him hypnotized and suggested to him while in the sleep disgust for stimulants and increased strength of will. The treatment was continued daily for a week, then once a week for two weeks. After that no further suggestion was needed. From the time of the first sitting the patient took not a drop of alcoholic liquor, and though offered wine he refused it. He showed restlessness and malaise the first week. His recovery was complete, being able to write and transact business. Dr. Tuckey himself has treated, he tells us, during the last twelve years nearly 200 cases of chronic alcoholism by hypnotism, and has produced cures in about a third of these. He adds: "The immense gain of this treatment in suitable cases over that of confining patients in a retreat for twelve months—the least time the advocates of this system recommend—is apparent. Not only does the patient keep in touch with his family and business, but he is saved the demoralizing effects of a loafing and idle life. It is impossible to find rational employment for all inmates of a retreat for the better classes. I should like to see every drunkard given the chance of speedy and pleasant cure by hypnotic suggestion under favourable conditions. If it failed, I should consign him to an agricultural colony for inebriates conducted on somewhat similar lines to those adopted at the excellent institution for epileptics at Chalfont. Work, discipline, and hygienic surroundings are the remedies for chronic alcoholism, as idleness, laxity of aim and principle, and unhealthy surroundings are its chief causes."

Bad corporeal conditions hypnotise the mind and produce discordant intellectual and moral states. "The idea," says Dr. U. J. Hurther, "that spirits produce insanity, as the system of Nature stands represented to my mind, is a foolish and unphilosophical thought. Obsession of certain persons by devils or other evil beings is an Egyptian mythology." Change of circulation alters our mental pitch, and, with it, our relation to the

universe. Through abuse of mental laws, and waste of magnetic force, individuals become hallucinated. Dr. Dendy mentions a cure of an individual who, when he retired to rest, was constantly haunted by a spectre, which attempted to take his life; though, when he raised himself in bed, the phantom vanished.

Tuke and Bucknill, alienists, mention the instance of a lady who recovered from the brain congestion accompanying small-pox with her disposition greatly changed. The susceptibility of conscience had increased to a state of actual disease, disturbing her happiness, and disqualifying her from the duties of life. A blow on the head may produce marked mental derangement; the memory may be dislocated, events obliterated, and whole passages from the past life expunged; the faculty of speech may be partially or wholly destroyed, the memory of words confused, or entire parts of speech lost. Mental perversions are also caused by the blood being contaminated by noxious drinks. I remember meeting a man who claimed to have experienced five "re-incarnations," yet he did not seem to have been advanced by the trying ordeals. His "Karma," I should say, had increased rather than diminished by the process. In addition to the vice of not looking after his family, he had the alcohol habit. The little nerve force he had seemed to be centred in the region of "self-esteem" and "approbation," and, not being balanced with wisdom, produced an insane vanity—a common thing with the deranged, who imagine themselves all sorts of great personages. I thought it best to tell this unfortunate being the truth regarding himself.

The Mission of the Higher Spiritualism, or true religion, is to reconcile Love and Light. It says do what you can, but what you do, do wisely. Build people up; teach them to build themselves up. Diffuse knowledge, get more knowledge to diffuse. But always remember that the suffering weak creature is your brother, none the less so for being ignorant. "It blesseth him that gives and him that takes. 'Tis mightiest in the mightiest. It becomes the throned monarch better than his crown, and human power does then seem likest God's, when mercy seasons justice."

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and some times publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

THE DANGERS OF SPIRITUALISM.

Sir,—I, for one, am grateful to you for the review which appeared in your issue for this month, of the book entitled "The Dangers of Spiritualism." Your Reviewer remarked that "Romish influence is at work in this case," and I have reason to believe that the author of the work in question has lately been admitted to the Roman church. But, sir, your Reviewer either did not know, or, if he did, he charitably refrained from stating, that the author of this precious book was also the author of another work in favour of our subject, a work which at the time it appeared, if my memory does not fail me, was warmly welcomed by the spiritual press! In each case the works were put forth anonymously, which to my mind is a serious reason against accepting any statements for, or against, our facts, to which the authors are unwilling to attach their names. Testimony given for or against such important matters have no real value or importance, unless signed by those who present it, or duly vouched for by some responsible party, no matter who it may be that offers it. Therefore, in my opinion, you rendered the cause a service in printing the criticisms made by your Reviewer, my only regret being that, his article was so hurriedly written that its usefulness was considerably marred by its somewhat loosely constructed sentences.

Ramsay.

J. BELLINGTON.

[NOTE.—We have eliminated the personal items from the above letter, for, though we knew of the facts to which they relate, we could not consistently publicly make known the details without breaking confidence with friends who had previously supplied the information contained in our correspondent's letter.—Editor.]

SPIRITUALISTIC APATHY.

SIR,—At one time there was no difficulty in raising money for the purposes of Spiritualism in this country. Has that time passed beyond recall? I am led to ask this question owing to the fact that there are two admirable projects before the country in connection with the cause, and each appears to be languishing for the want of the necessary support. It is true that times are hard, and money none too plentiful, at least that is what is asserted on all sides. Yet,

nevertheless, to judge by the crowds that flock to our places of amusement it would seem that there is plenty of money for pleasure, if not for serious duties. Be that as it may, the fact remains that the project of a Memorial Institute in honour of that noble pioneer, Mrs. Emma Hardinge Britten, has only, so far, received the insignificant amount of some £130 during the past three years; while the National effort to raise Ten Thousand Shillings, to support the work of the National Federation, has scarcely reached the sum £50 towards the total required! Are our people apathetic towards all that is for the public good of the cause, or do they think that the Memorial is not needed, or that the National Federation does not deserve to be assisted, now that it has secured a legal incorporation for the National Representative body? To my thinking, each of the above objects thoroughly deserve the financial help they ask for, and to each of them, according to my means, I have contributed. I hope that those who are responsible for the above projects will not be discouraged by the seeming apathy with which they are confronted, but will agitate, and agitate, until they receive the support that the movement is more than rich enough to accord. The Salvation Army can raise funds from the self denial of its adherents, the Wesleyans can raise their Million Fund, surely we could do, relatively, as well, if an earnest attempt was made all round.

Plymouth.

A BELIEVER.

ANSWERS TO CORRESPONDENTS.

A. THOMSON.—To your first question, No. To your second question, it is not likely. To your last question, Spiritualists differ in opinion upon the matter. PERPLEXED.—All communications should be taken upon their merits. Our spirit friends do their best, but none are infallible. Keep an even mind, and use your own best judgment at all times. CRITICUS.—If you have anything to say always write to the editor, your remarks were forwarded to us, but had you written direct to us, a proper explanation would have reached you. We agree with much you say, but had you been aware of the circumstances you would have understood the reason for the matters you refer to. Even the Homer you refer to nods at times. CHARLES DAWBARN.—Many thanks for your last letter, and the praise you give the REVIEW, it is appreciated, and it encourages us, for your words are sustained by experience. On our way home from Australia, certainly. G. B.—The matter is not of sufficient importance to warrant its reproduction in our pages. J. L. M.—Quite unsuitable. Has neither merit or style to recommend it, so are not surprised it was declined by the paper you mention.

It is among the surprises which give a relish to history, that one age not only reverses the verdict of another, but that the bye-word of one generation becomes the glory of the centuries which follow.

Ian Maclaren

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